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THE COMMONWEAL
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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SEVENTH YEAR OF PUBLICATION

week by week

NEGOTIATION, WITH HONOR

NEGOTIATION, sane men have said, provides the only grounds for hope for a peaceful solution to the Berlin crisis. Other men, with no less claim to sanity, have said that our only hope lies in calling Moscow's bluff by a willingness to undertake total war to defend our rights.

Caught between these opposing counsels—which are often falsely presented as completely incompatible—President Kennedy has not so far managed to convince either camp that he knows where he is going. His stance has been that of a man who apparently wants to satisfy everyone. The cry for negotiation has been met by assurances that the United States is willing to talk when the time comes. The cry for a show of strength has been met by pledges that force would be met by force.

But neither of these responses did much to silence the critics. What, for instance, would the United States be willing to negotiate about? Would, on the other hand, the Administration be prepared to use nuclear weapons to back up its strong words? Until now, no one seemed able to find answers to these questions; and without answers there was no telling whether the President had a Berlin policy.

The Administration has now moved to answer the critics, and its answer is a good one. To those, like Senator Margaret Chase Smith, who have complained that we seemed unwilling to risk all for our principles, the Administration has made it clear that it is ready to employ nuclear weapons if necessary. To the British and the neutralists, the Administration has replied that it is willing to consider a *de facto* recognition of the East German government.

To be sure, the President has not himself directly voiced either of these answers, even though in his U.N. address he came very close to providing the first. But he has let Senator Symington and Robert Kennedy speak for him in the former instance and General Lucius D. Clay in the latter.

YET IT IS inevitable that even these clearer lines of policy will still leave many unhappy. Those who speak of "fighting fire with fire" and "talking the only language the Russians understand" (as if such slogans constituted a policy) will recoil from the suggestion that we should concede anything. But their simple wisdom was never of any great help in the first place.

Nor are the West Germans going to like the present turn of Administration thinking. That General Clay could voice tentative willingness to grant some practical form of recognition of the East German regime only by allowing himself to be quoted as an "authoritative source" is a sure sign the Administration knows it is going to upset and alarm the Bonn government and some of its conservative critics at home. In some ways, the West Germans may appear to have grounds for alarm, if only because any concession on our part can easily give the impression that we are backing down in the face of threats.

To us, such fears seem unnecessary. The West Germans themselves, by their regular trade agreements with the East Germans, have already granted an important kind of recognition to East Germany. It is difficult to see why, in principle at least, Bonn should object if we do the same kind of thing by granting the East Germans the right, as "agents" of the Soviets, to control the access routes to West Berlin. This is particularly true if the Administration is quite specific about the conditions for the granting of such rights. So far, at least, President Kennedy has given every assurance that we will not tolerate violation of Western access rights.

The nagging question, of course, is what are the

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Russians likely to concede in return? No one can give a definite answer to this question and we won't pretend to try. But the reports that Moscow is noticeably tempering its earlier talk about signing a peace treaty with East Germany at the earliest possible moment are a hopeful indication of at least one line of response on their part.

The important thing is that the Administration is beginning to give some content to its earlier, exceedingly vague, stand. Much more detail is still needed—especially some direct words from President Kennedy himself. But what he has allowed others to say for him—and this is a legitimate way of making policy known—is both sensible and realistic. What follows, in word and deed, will provide the final test of the present current of United States policy.

That current, as we see it, flows steadily toward negotiation. It is difficult to see that the President has any other rational choice. To have simply waved The Bomb, as too many want us to do, would have been silly and a craven surrender to the shouts of blind men. To have fallen dead before Premier Khrushchev's taunts and hundred-megaton language would have been unthinkable. But an approach to Berlin which combines a clear warning that we will use our power to its fullest if we are forced to, and a willingness to make some honorable concessions if we have to, dishonors no man's conscience.

OASIS IN THE WASTELAND

THE BELL & HOWELL television documentary "Walk in My Shoes" was a piece of programming that deserves notice. First of all, it was on a "controversial" subject, hitherto thought to be anathema to producers, ad agencies and above all sponsors. The subject of the documentary was the day-to-day life of the Negro in the United States. And the nervousness of the TV industry chieftains was in one sense justified: the program *was* controversial. It was denounced in some quarters, and a number of network affiliates in the South refused to carry it.

Secondly, "Walk in My Shoes" was not entertainment. Everybody knows that the fabled twelve-year-old mind which determines ratings is more interested in private eyes and skindivers than in serious public issues. In spite of this, due chiefly to the courage and conviction of Mr. Charles Percy, chairman of the company, Bell & Howell chose to put its money into "Walk in My Shoes" rather than the sure-fire, mindless "entertainment" which is supposed to be so dear to the heart of a sponsor.

Also notable was the execution of the program. Everything about it was a revelation and a rebuke to those who have despaired of TV. It was the kind of thing best suited to the characteristics of the medium, depending on accurate, imaginative camera-work, actual people, places and events, the quiet accumulation of impact through the objectivity and thoroughness of the reporting. The bitterness of some of the truths which were uncovered was not evaded or apologized for; by turns the documentary was deeply moving, horrifying, dismaying, and these are responses not often aimed at by writers, producers, sponsors, or anyone else involved in the TV business.

All in all, "Walk in My Shoes" furnished a remarkable example of a program truly intended to advance the common good. From one point of view, when the TV industry on rare occasions shows its real capacity for excellence and good, the phenomenon only intensifies the waste and scandal of the generality of television fare. Nevertheless, those responsible for whatever excellence is achieved deserve to be commended. A few more programs of this caliber, and a few more sponsors like Bell & Howell, and the word may penetrate even to the sanctums of the network officials: there is a huge audience in America that wants, needs and is deeply appreciative of public services like "Walk in My Shoes."

CUBAN EXPULSIONS

OF THE MANY measures taken by the Castro regime against the Church none was more dramatic than the recent expulsion of Auxiliary Bishop Masvidal of Havana and a hundred and thirty-four priests. They were rounded up and shipped off to Spain in a Spanish liner without so much as a bow to protocol about visas or entry permits, although the Bishop himself and one-third of the deported priests are native Cubans. In such fashion does a dictatorship such as Castro's reply to popular criticism. In this case several thousand Catholics had demonstrated in Havana on September 10 in protest over the cancellation of a procession in honor of Our Lady of Charity patroness of Cuba.

Now that the ranks of the clergy have been reduced by three-fourths since Castro came to power Cuban Catholics are in for dark days. The Church is now harassed by the regime as "counter-revolu

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ionary"; it must be held in check and its influence progressively reduced. Castro has banned any further religious processions and threatened the remaining 160 Cuban priests with expulsion if there should be any more outbreaks.

The plight of the Church in Cuba needs to be viewed in the context of a growing totalitarianism that brooks no independence. There are said to be half a million Cubans enrolled in the Committees for Defense of the Revolution which are charged with block-by-block surveillance. Among their duties is that of observing those who go to assist at the much-reduced number of Sunday Masses. Special surveillance committees also operate in Cuban factories. In January a new curriculum begins for Cuba's schools; the organizing of "socialist" indoctrination will be complete.

Opposition to Castro, if not yet of serious proportions, is undoubtedly growing. He is countering it by threatening speeches, mass trials and further executions. Among those the authorities have incarcerated lately are such laymen as Mateo Jover, head of Cuban Catholic Action, and two leaders of the Young Christian Workers. There is a certain general disaffection among Cuban workers because the government has taken over their unions and is ever urging them to work harder and longer for patriotic reasons. Food shortages add to the unrest. Poorly-armed guerrillas, operating in the mountains, are reported to be more united.

The Church in Cuba is ministering to the spiritual needs of the Cuban people in greatly reduced circumstances and at a time of increasing tension. In pre-Castro days it was too closely identified with the well-off, while neglect of Christian social teachings was widespread. Now many Cubans are turning to the Church in its, and their, hour of travail.

PRAISE FROM SIR HUBERT

PRESIDENT EISENHOWER delighted Republicans and saddened Democrats by his recent harsh speech of criticism on the Kennedy record so far. Speaking in Chicago at a fund-raising dinner for Senator Everett Dirksen of Illinois, and sharing the platform with, among others, Senator Barry Goldwater of Arizona, Mr. Eisenhower surprised many by the vehemence of his attack on the Administration, particularly its foreign policy.

According to many of the pundits, Republicans generally have been chafing under the restraints of bipartisanship, which has prevented them from attacking President Kennedy and the Democrats where they are most vulnerable, in the conduct of foreign affairs. The interpretation put on Mr. Eisenhower's speech is that his blistering attack now makes it respectable for everybody in the G.O.P. to open up on the President. If Ike thinks it's all right to rock the boat even while the Berlin situation remains so threatening, this thesis goes, then surely those who are not national models of restraint may feel free to do likewise.

Our own reaction to the Eisenhower speech is rather different. For one thing, if the former President's talk signaled the end of the political honeymoon, all we can say is that it didn't seem much of a honeymoon those last few weeks before the speech. Then, too, we are a little puzzled at the use of Mr. Eisenhower's words as an index of the spirit of bipartisanship in the country. It always seemed to us that President Eisenhower was able to resort to partisanship as easily and frequently as most men.

Be that as it may, what did interest us in Mr. Eisenhower's attack on the Administration was not so much the fact that he criticized but the kind of criticism he leveled at President Kennedy. Aside from the standard G.O.P. litany on domestic affairs—"unnecessary spending," "soft-headed philosophy," "an unbalanced budget," "credit-card government"—Mr. Eisenhower's complaints about what's wrong with our Chief Executive sounded eerily like a transcript of the standard charges made about him while *he* was in office. Specifically he accused President Kennedy and his Administration of indecision, uncertainty, a discrepancy between deeds and words—almost word for word the criticisms that were forever being hurled at him, and this is what surprised us. But on second thought, perhaps this is not so surprising as it might seem. Isn't it a psychological axiom that it is precisely our own faults we can't bear to see in other people? In any case, "Ike Scores Indecision" made a memorable, classic headline.

After serving as one of the editors of The Commonweal since the fall of 1955, James Finn this week leaves to become education director of the Council on Religion and International Affairs (formerly The Church Peace Union) and editor of "Worldview." He takes with him our thanks and best wishes.

Added to the staff of The Commonweal this week is Daniel Callahan, for the last three years Teaching Fellow of Roman Catholic Studies at Harvard Divinity School. Educated at Yale, Georgetown and Harvard, Mr. Callahan has contributed numerous articles and reviews to these pages in recent years.

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END OF A MAGAZINE

THIS MONTH will be the last for *Coronet*. Almost exactly twenty-five years after it started, *Esquire's* less prosperous cousin is going out of business.

I can't say that the digest-size *Coronet* was ever one of my favorite journals. In many ways it was an odd sort of magazine, offering a strangely mixed bag of the good, bad and indifferent and willing to resort to almost any kind of promotion angle. It was typical of *Coronet,* for example, to get a perfectly sober, theologically impeccable analysis of Catholic views on contraception, then advertise it as "What Catholics *Really* Believe About Birth Control," as if its article contained "inside," never-before-revealed secrets.

This kind of thing, I suppose, is an almost inevitable part of trying to stay afloat in the mass-circulation sea. And *Coronet* did not do too badly at the game; in the end its circulation was at an all-time high of more than three million, which is nothing to sneer at. Yet *Coronet's* publishers were unable to keep it going themselves and couldn't find anyone else optimistic enough to buy it and try again.

It's easy to see why no buyer came forward to keep *Coronet* going. This is not a time when people with the kind of money that would be required feel very bull-ish about the possibilities for quick fame or fortune in the magazine field. In the last five or six years, *Collier's, Woman's Home Companion* and *Country Gentleman* preceded *Coronet* to the boneyard, and this even though no one could call them failures in the normal sense of the word. *Collier's* and *Companion,* for example, had circulations of better than four million, and *Country Gentleman* had more than two and a half million. But each fell victim to a disease which threatens to become endemic among mass-circulation magazines—the squeeze between advertising revenue and soaring production costs.

The economics of modern publishing are full of contradiction and irony. Consider, for example, the fact that for a magazine caught in the production cost-advertising revenue vise, an increase in circulation that comes too quickly or at the wrong time can actually put it out of business—a notion which strikes the outsider as mad. But when you buy *Life* or *Look* or any of the slick giants, you pay perhaps half of what it actually costs to produce the magazine. The difference has to be made up by advertising revenue, or else. In the case of *Coronet, Collier's,* et al., it was or else, and the magazines folded.

A similar pattern prevails in the newspaper business. Thus in a recent story on the press in New York City, *Time* reported that a 50,000 increase in sales of the Sunday *Times* would result in a loss for the paper of $750,000—because production of the fat Sunday edition costs thirty cents more than the newsstand price and a fifty thousand circulation increase would not justify a jump in advertising charges large enough to take up the slack. For this same reason, one national magazine which has spent a million dollars to get its present respectable but not lofty circulation is reported to be uninterested in going after any more readers at present; its publisher figures that increased circulation now would only increase production costs at a time when the magazine cannot get much more in the way of advertising revenue.

If all this seems like a strange state of affairs, you are quite right. But the crazy game is played in dead earnest, and for high stakes. Witness the battle of the Amazons going on in the women's field. Right now *McCall's* and the *Journal* are about neck-and-neck, at slightly less than seven million, but the war is on, with *McCall's* promising advertisers eight million by the end of the year. And just to make sure everyone understands the possibilities for disaster in this contest, third-place *Good Housekeeping* recently devoted full-page newspaper ads to a thinly veiled fable about a toad which kept puffing herself up until at last she simply burst. "When a magazine puffs to impress," *Good Housekeeping* noted waspishly, "it's the advertiser who pays."

The trials and tribulations of the publishing world are naturally of keen interest to me as an editor, but I realize that they probably seem rather remote to the average person. Without wanting to get too preachy about it, though, I don't think this should be so. Despite the steady gains in literacy in this country, it is becoming harder and harder for any reasonably responsible magazine to stay afloat, large or small, and every time one of them dies, the level of information and discussion in this country is reduced by just that much. Given this fact, the passing of even a fair-to-middling magazine like *Coronet* should be something for everyone to mourn.

Publishing has become big business, but my own feeling is that businessmen have ruined more magazines than they have helped. To survive, magazines have to be run in a businesslike way, but they should exist first of all because they have something to say. When a magazine becomes primarily a business to those who put it out, it seems to me the handwriting is already on the wall. And when a magazine with a circulation of three or four million has to throw in the sponge it should be obvious to everyone that something is radically wrong.

JAMES O'GARA.

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The Work of Mediation

We need a full and complete knowledge of theological realities and a full and complete knowledge of the world in which we live

by THEODORE M. HESBURGH

MONSIGNOR Philip Hughes has written many perceptive passages in his books on the history of the Church. One which appeals particularly to me is found in his *Popular History,* where he is writing about the period following the French Revolution.

This is the passage: "The monastic orders had shrunk almost to nothing and the influence of the liturgy with them. Another grave loss was the disappearance of all the universities. They had all been Catholic, and often papal, foundations. In all of them there had been a faculty of theology, and round this mistress science their whole intellectual life had turned. Now they were gone, and when restored they would be restored as State Universities, academies for the exploration and exposition of natural truths alone. Education, the formation of the Catholic mind in the new Catholic Europe, would suffer immeasurably, and religious formation be to its intellectual development an extra, something added on. There would be the further mischievous effect that henceforth not universities but seminaries would set the tone of theological life. The leaders of Catholic thought would not be the professional thinkers whom a university produces, but technicians, those to whom the important work of training the future clergy is committed and who, among other things, teach them theology. The effect of this destruction of the old faculties of theology in the universities of Catholic Europe, the disappearance of the old Salamanca, Alcala, Coimbra, Bologna, Douai, Louvain, and Paris, is a theme that still awaits its historian. Louvain was indeed restored in 1834, but the healthy interplay of the theological intellects of half a score of Catholic universities, the nineteenth century was never, alas, to know."

What of our century, or at least, the second half of it? What is past is already history, but what is present and future is ours, with God's grace, to make. There is, however, this great value in the past, that we can learn from it, from its deficiencies and strengths, where our best path lies now and in the days to come.

Our challenge in Catholic higher education could mean many things in present-day America. I would much prefer here to limit the consideration to the task of Catholic universities, rather than colleges. And because our words have become so confused, I would clearly limit the title "university" to those American Catholic institutions that confer the doctorate in a reasonable spectrum of various subjects. I do this for no snobbish reason, but merely to clarify the setting of these few observations.

First, may I pause for a moment on those words of Monsignor Hughes relating to theology. One might casually remark that twentieth-century America will not have the intellectual deficiencies of nineteenth-century Europe, because we have created here a number of Catholic universities. To this I would say, read Monsignor Hughes again, and carefully. He says that the intellectual tragedy was precisely this: that Catholic universities were replaced by state universities which dealt with natural truths alone; that without the mistress science of theology as a university faculty, the intellectual world was bereft of the professional thinkers whom a university produces, and suffered the loss of the healthy interplay of the theological intellects of Catholic universities.

CERTAINLY, we have Catholic universities in America today, but does their intellectual life really turn round the mistress science of theology? Are they really producing professional thinkers in theology, and are they characterized by a healthy interplay of theological intellects? I think not. If my judgment is in the least valid, then here we have the central challenge which faces Catholic higher learning in America today.

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I have long pondered this problem. One obvious answer is to re-examine our theological faculties and what they are doing in the university context. Perhaps a more precise approach would be to consider what they should be doing. This is also an excellent way to become very unpopular, even in one's own university, but I believe that the critique is not only necessary, but highly urgent.

One immediate complication that faces one in this quest is the obvious fact that history has not stood still since the demise of the once great Catholic universities. The state and secular universities that replaced them may have confined themselves to the exploration of natural truths, but however incomplete this task inherently is, they have succeeded in uncovering such a vast field of natural knowledge, hitherto unknown to man, that the task of theology in the face of all this new knowledge is nothing short of monumental.

I have attempted on another occasion to sum up the central problem in one word: mediation. This attempt was less than a complete success, but I still think it is the key word, so let me try it again, with a little more substructure this time on what it is that mediation must mean.

Some of the most inspiring words on mediation were written by Thomas Aquinas when he discussed the Priesthood of Christ. He says that the priest is essentially a mediator because he joins the greatest of all separated entities: the all-holy God and sinful humanity. Christ Our Lord was the perfect and only eternal priest because, by the central Christian fact of the Incarnation, he joins, in His Person, the two extremes: human and divine nature, the natural and the supernatural. Christ is the *fons et origo totius sacerdotii,* the source and origin of all priesthood. What He is in His Person, He accomplishes in His Work. Redemption, like Incarnation, is essentially priestly and mediatorial. All this is summed up in five words: *Habemus Pontificem, Jesum Filum Dei*—We have a Pontiff (a bridge-builder), Jesus the Son of God.

Can this concept of mediation at its highest level shed any light upon the enormous responsibility of the Catholic university in our times? Yes, if we again recall that St. Thomas sums up the mediatorial work of Christ as the Source of Grace and Truth. St. Thomas also insists that Christ is primarily a mediator as man: "Insofar as Christ is man it belongs to Him to join men to God by proffering the precepts and gifts of God to men."

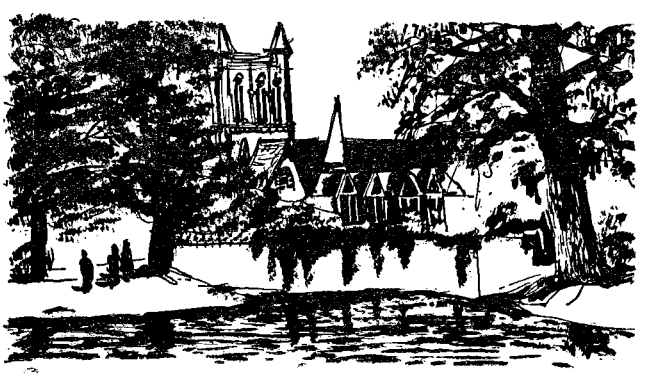
There is much in all of this that strikes close to our problem. We are men committed to Truth, living in a world where most academic endeavor concerns only natural truth, as much separated from supernatural truth, the divine wisdom of theology, as sinful man was separated from God before the Incarnation. If these extremes are to be united, a work of mediation is needed. The ultimate pattern is before us in the Incarnation and in the mediatorial work of redemption that follows the Incarnation.

The mediator, the university or the university person, must somehow join in his person the full reality of the two extremes that are separated. This means that we must somehow match secular or state universities in their comprehension of a vast spectrum of natural truths in the arts and sciences, while at the same time we must be in full possession of our own true heritage of theological wisdom.

This is precisely what I meant when I said on the other occasion: "Catholic higher education must be neither a dinosaur nor a changeling, but a vital and vigorous force in our times, both ancient and contemporary, both conservative and radical, both traditional and modern. Either value to the exclusion of the other will either date us on the one hand, or make us feebly imitative and shabbily contemporary on the other. We must cherish both values. We must indeed reflect the 'ancient beauty, ever old and ever new.' "

IS THIS an impossible task? Not since the Incarnation and Redemption. It is most certainly not an easy task. Presidential rhetoric will not accomplish it. Nor will the inspiring words in our university catalogues. Somewhere, somehow there must be a beginning, and this cannot come without a deep comprehension of the unique mission of the Catholic university in our times, joined to equal comprehension and understanding of the very difficult task of the Catholic intellectual, without whose presence a university is Catholic in word only. A beginning might also be made by realizing that the Catholic layman also shares in the priestly work of Christ by reason of the sacramental characters of Baptism and Confirmation. Also, faculties of theology must come of age in our Catholic universities, and they must do this by becoming more *relevant,* more involved in the act of mediation between natural and supernatural knowledge.

It has been often said that all human problems are at base theological, since they ultimately involve a true or false concept of the nature and destiny of man. We cannot rightly expect state or secular universities to



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take the leadership in theology. Nor can we expect to find acceptance for our theological leadership if we lag behind in competence on the level of natural knowledge. Christ, the perfect Mediator, was true God and true man.

We have then a double task if we aspire to mediation in our times: a full and complete understanding of theological realities joined to a full and complete knowledge of the world in which we live; a world split by conflicting religions, cultures and races, a world often bewildered by the implications of modern science and technology, a world in the process of doubling its population by the turn of the century, a world of haves and have-nots, a world full of promise and disillusioned hopes, a world in which the forward march of Communism acts as a kind of Scourge of God reminding us that in our materialism and pragmatism we have abandoned our true heritage: the spiritual values that alone spell ultimate victory. This is a very real world. In a true sense, we alone can save it; and yet this too is impossible unless we understand it, deeply and with compassion for its profound misery and confusion.

To understand the world means to study it in all its aspects. This is what universities exist to do. As we come to understand the causes of our present confusion, we will also have to be critical of ourselves and our meager efforts in spite of our great heritage and our stupendous mission. This, too, is what universities exist to do. In all of this we cannot be less zealous than our secular counterparts or scorn the knowledge of all the natural truths that they have uncovered. We should, on the contrary, join them in this exciting quest for understanding in the spirit of Terence: *Nihil humanum mihi alienum.* Nothing human should be alien to us.

Suppose for a moment that our theological faculties sought to understand more deeply the meaning of human freedom, human dignity, human rights and human aspirations in the democratic tradition, and would strive to apply their findings to the present frustrations of Asians, Africans, Latin Americans, and Negroes in America. Would this be mediatorial and illuminating? Suppose our theological faculties would make a serious sally into fields such as psychoanalysis, religious sociology, leisure, and technological society of our day, the cultures of Islam, Hinduism, and Buddhism, religion and the arts, Church liturgy, architecture, and music. Would our Catholic universities be more exciting and more fruitful and more respected? Would we be better Catholic universities in the truest meaning of these words?

TOO LONG, I think, we have in the social order put a premium on the virtues of patience and prudence. We have had the prudence and the miserable of this world have had the patience. Why not strike a blow for two more appropriate virtues in our time: wisdom and courage. These have been the time-honored virtues of Catholic universities. They are difficult to live with, but ultimately they vindicate the unique mission of the university if they are practiced.

One great man in our times really understood all of this profoundly. Emmanuel Cardinal Suhard in his now famous *Growth or Decline* practiced both wisdom and courage. Hear some of his words: "We have explained the general part to be played by intellectuals in drawing up the 'Catholic Synthesis' which shall reconcile tradition with progress, transcendence with incarnation. We remind you first of all that their work is to be done in independence. It is not the Church's mission to solve directly problems which belong to the technical sphere. She leaves to the specialists their rightful autonomy; she is not held in fief by any system, in science, social questions, or politics; and she gives her children freedom to follow their choice and pursue their researches. . . . It is not for her to lay down what the structures of tomorrow shall be; she respects too highly the rights men have and their freedom to initiate. . . .

"But what she cannot herself do, Christians can do and must bring to pass; because being also of this world, they have an equal right with others to share the search for truth and to take part in all the debates and transformations of a City to which they belong. . . . We, therefore, tell you, Christian thinkers, that your duty is not to follow, but to lead . . . . It is a question of building the new world, of specifying and preparing the structures which will enable man to be fully man, in a city worthy of him, of transforming all things to make of them a Christian world. This is a vast program, far beyond the capacities of one generation, and one which demands two things. First a process of analysis: you have to pronounce upon our present civilization to judge it for its condemnation or its correction . . . . then, secondly, by a process of synthesis, beginning with the weaknesses of the present order, but above all starting from its aspirations and the promise that it contains, you will draw up a plan of urban civilization and of humanism on a vast scale, seen in relation to the nature of man, his capacities and his needs . . . .

"In the researches you make and the reforms you propose, you alone will be the best humanists, for you alone have it in you to provide the emerging civilization with a standard which will be complete, namely, the right conception of man. It is the Christian conception of human nature, and it alone, which will save man from being dehumanized."

Certainly, all of this is inspiring. Whether or not it will be accomplished in our times will depend in large measure upon our understanding of the unique challenge that faces the Catholic university today, and in our readiness to rise to this challenge.

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Philosophy's Uses and Abuses

by LOUIS K. DUPRE

JACQUES MARITAIN has said somewhere that the greatest enemies of philosophy are its teachers. If this be so, I would certainly give the second place to its students. It is very common among philosophy students, especially among the younger ones, to grow disheartened about the worth of the whole philosophical enterprise. The enthusiasm which colored their first studies in the quest for absolute truth soon pales to indifferent scepticism. In place of a final elucidation of reality, they finish their search with a pluralism of varying opinions.

There seems to be no philosophy—only philosophies. The only quality which they all share is a pretension to the attainment of absolute truth; or at least a fixed effort to undo what previous philosophers have erected on the same pretension. And as for content, most students would agree with Descartes that "there is nothing imaginable so strange or so little credible that it has not been maintained by one philosopher or other."

Thus it is small wonder that most of these students pass through a stage when they wonder with Kant why the demon, Metaphysics, keeps haunting the human mind with his bag of unanswerable questions, or with Voltaire whether the best solution is not to work your garden and stop asking questions. At the same time, it is the part of the philosopher to run an inventory on his own garden plot. What is wrong with philosophy? Why does it promise so much and give so little?

I suspect that the cause of disillusionment is more in the attitudes of the student than in the pretension of the philosopher. Young people who are still undecided about their lives expect guidance from philosophy. They anticipate that it will reveal the best way of leading a truly human and fruitful life. This opinion enjoys such a wide adherence that I hesitate to attack it in a brief article. But it must be examined critically because it is false and contrary to the essence of philosophical speculation.

In a very true sense, philosophy never teaches a person anything which he did not know already. It is essentially a reflection upon human experience, and it therefore *presupposes* just the maturity of sensibility which young people are looking for. St. Thomas says that a man is ripe for philosophy only after his fiftieth birthday (which he and many other great philosophers never reached). The point of his remark, if I understand it correctly, is that a man can only reflect upon experience when he has had some meaningful experience.

PHILOSOPHY is the science of what is, not of what must be. This is true even for ethics, as the very word indicates. (Ethos means behavior.) We should not turn to philosophy for new solutions, but rather for a deeper understanding and clarification of what we and other men have gone through. As reflection, philosophy is the consummation of experience. Through philosophical speculation a person's experience takes on the dimension of self-comprehension and thus achieves its completion.

If this is the case with the experience of an individual, it holds even more truly for a whole people or a whole epoch. In our sociological age there are few persons who would question the existence of a typically American experience, or of a distinctive Renaissance or Greek experience. The spirit which reveals itself in a particular civilization finds its ultimate expression in a philosophical reflection on this civilization. By the time a culture has reached this stage of consciousness, it has come to an end—or to a new beginning. As Hegel says, Minerva's owl takes wing at dusk. The philosopher, like the historian, usually delivers the epilogue to the play; when the philosopher comes on stage we know that the show is almost over.

Thus there is an additional difficulty for the philosophy student apart from his lack of organized experience. For if every system of philosophy simply reflects the spirit of its age, the *absolute* truth which he looks for lies outside of its scope. Does this necessarily commit him to historicism and relativism? Certainly—if he has a failure of nerve and is in fear of mystery.

Anyone who has ever given serious thought to philosophical method is well aware of the fact that

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philosophy will always close with a question mark. How could it be otherwise, unless reflection were to become reality itself? To the real lover of wisdom, however, the realization of philosophy's limitations must lead to a deeper understanding of what one of its most gifted sons once wrote: Philosophy is the history of philosophy. This does not impugn the validity of a *philosophia perennis;* it asserts only that the eternal philosophy is never completed and can never be the fruit of a single person's work, but results from the united efforts of the great thinkers from every age. No single philosophical system can exhaust the full richness of human experience, for human experience does not exist in its totality at any single time, even less in any single person.

THERE IS no point in denying that human nature is basically the same now as it was three thousand years ago. But it would be equally absurd to understand this human nature as a static concept.

If man's essence is truly grounded in freedom, it follows that man in a sense makes himself—that he can change himself. Experience, therefore, is by no means the univocal notion that the man of the street is inclined to take it for. History is certainly significant of more than a series of external events which tries the patience and ingenuity of each generation. It is the very realization of man's freedom; it is man in the making. Therefore in saying that man has not changed in the last thousand years, though there is some truth in the statement, we fail to communicate the only point in which the philosopher is interested —man's essence.

It would not be difficult to show how different the *Weltanschauung* of our contemporaries is from that in which the ancient or medieval or even the eighteenth century philosophy arose. Certain experiences were not to be had then; others no longer exist—or have lost their blood and meaning. Somehow, we do not feel at home when Leibnitz deduces from his principle of sufficient reason that we inhabit the best possible world. The same uneasiness sets in when we read in St. Thomas' discussion of Providence that the "lower" creatures primarily serve the purposes of the higher ones, so that when a lion consumes a man the profit is not completely on the side of the former, since the man may be suffering just punishment for an evil life or, if he is innocent, he may be increasing his merits through patient suffering.

We wonder why great minds such as Aquinas' or Leibnitz' should become involved with considerations of this sort. Is it not that they started from a sure belief in a rational ordering of the universe which modern man no longer shares? The point of note is not whether the arguments be right or wrong but that they have little appeal to the modern reader.

Modern man lives in a different world, and his philosophy tries to justify (i.e., to rationalize) a different experience. It would be a mistake to consider these arguments from other times as the fruit of narrow-mindedness and a dogmatic passion. We must look for the underlying belief—James calls it the "temperament"—that made these philosophers so firm in their conviction that solutions did exist, and frequently so nonchalant about their own solutions.

One often wonders whether many of the greatest philosophers did not propose some of their (most interesting) arguments with tongue in cheek. Plato certainly wrote in this fashion, and I vaguely suspect that all the "greats" share his methods in this respect. It is a well-known fact that few persons use as many inconclusive arguments as do the great philosophers and the last people that teachers in logic should turn to for examples are precisely the serious philosophers.

Yet all this casts no adverse reflection on the integrity and earnestness of those who occupy themselves with philosophy. They are trying to probe a particular experience, and in doing this they take much for granted that for people of a later age becomes most problematic. There is often an irritating nonchalance about what we consider to be the real problems, and an almost scrupulous pressing of questions about which we shrug our shoulders. The world which the past created for itself is, sometimes happily and sometimes sadly, no longer our own field of experience.

AN EXAMPLE from modern philosophy will place this problem in clearer relief. Martin Heidegger, in *What is Metaphysics,* erects his ontology on the characteristically modern experience of anxiety. Without making a judgment about the viability of such a basic theme, we can say at least that it could only be used in a time when *Angst* had become a universal and deeply penetrating experience. Kierkegaard developed the same theme a hundred years ago and passed almost unnoticed.

Again, this does not imply a historical relativism. Man's nature has not changed. His basic needs are the same now as 500,000 years ago. He has always built a world in which he can realize himself and upon which he can reflect. In that respect his behavior in the atomic age is not different from that of the first *homo sapiens.* But it would be an illusion to think that he exhausts all his possibilities at any particular stage. It is part of his nature as a free being that his experience is never finished. And if the experience goes on, so does the reflection upon this experience. To know man is to know *all* his religious, artistic, philosophical, scientific, political, juridical and economic achievements, for in these achievements he makes himself.

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Nor does this view detract from the eternal values of any single philosophical system of the past. For the present is formed from the rib of past experience. The fingers which shape each new moment of experience are the cumulative sufferings and exultations of ages beyond memory. Even more so than in biology, perhaps, the ontogenetic law is the law of human experience.

Far from disparaging reflection on the past, these considerations make a study of previous thought all the more necessary. But such a study can never limit itself to an uncritical acceptance of the reflections of earlier times; it has to proceed to the concrete experience from which such reflection was born and to compare it with the present experience.

Although philosophy is not historical research, philosophical integration necessarily entails a re-thinking of past philosophies. Indeed, it is not sufficient to integrate new data into an established system, for that system itself was the perfect expression of an experience which no longer exists in the same form.

No great philosopher will ever become obsolete. The basic problems of Plato, Aristotle, Aquinas, Kant and Hegel are still our problems: What does man know? What must he do? What can he hope for? And yet, quite often we will pose these problems in a different way, for the answers precede and determine the problems. The experience comes before its explanation, but frequently the explanation will lead to a new experience (witness the Marxist revolution, the result of a dialectical materialistic interpretation of man's relation to his world).

On the other hand, it is not less true that problems have their own internal development, independent of historical circumstances. The historical conditioning of a philosophical system must never be understood as if the philosophical reflection were a result or an overall scientific synthesis of an *a posteriori* experience as it is for materialism and positivism. No, philosophy is autonomous. It creates its own object, and its dependence on human experience, however basic, always remains extrinsic. It heeds experience as a partner for its dialogue—as soon as the experience falls short, the dialogue stops—but the ideas which it develops are its own and follow their own intrinsic necessity. For that reason a knowledge of the philosophical thought of the past is essential for anybody who wants to continue the dialogue in the present.

In the past lie the tools of the present philosophical problems—and without following the internal dialectic of thought as it has developed throughout the ages no serious philosophical reflection on the present is possible. If somebody would dismiss the past entirely and start from scratch, he would find himself at the end with conclusions that were stated already two thousand years ago and probably better. The only way to be original in philosophy is to acknowledge the work that has been done in the past and to take up the dialogue with experience right where our predecessors left off.

Not experience but reflection, and this reflection not expressed in one unchangeable system but in an uninterrupted dialogue with man's historical growth: that is what philosophy offers its students.

A WORKING SOLUTION

School Aid in England

by F. H. DRINKWATER

IN ENGLAND, which here includes Wales, there are two entirely separate systems of schooling, the independent schools, where the pupils pay fees, and the state-aided schools. Catholics have over 800,000 children going to their own schools, as well as an unknown number, perhaps 200,000, going to non-Catholic schools. The Catholic schools are in both camps, independent and state-aided, but the large majority of the pupils are from working-class families and go to the state-aided Catholic schools.

Canon Drinkwater, a long-time contributor, has written for many publications both here and in England.

A word first about the "independent schools." They are all liable to inspection nowadays and must conform to certain standards of efficiency. A tiny trickle of public money does reach them, in the form of such things as a share in school-dinner and medical services, or transport facilities, or tuition fees paid for certain pupils in exceptional cases: all this depending very much on the whim of the local education authority. (The local education authority—L.E.A. for short—is a committee of the elected county or borough council.) Also their teachers may be ensured a pension by joining the government superannuation scheme. But in

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general the independent schools, mostly boarding schools for boys and convent schools for girls, receive no public grants.

On a kind of border-line are a certain number of "direct-grant" schools. These are grammar-type-schools reaching a certain size and high quality, and willing to offer up to fifty per cent of free school-places to pupils chosen and paid for by L.E.A.'s. In return for this concession, which means a certain sacrifice of social exclusiveness, the school receives a *per capita* grant direct from the government. This "direct-grant status" is much coveted because it affords most of the advantages of state maintenance without conceding any control or interference from the L.E.A. The Catholic direct-grant schools number only forty-two but they hold a key-position in the Catholic system, since from them would come most of the young Catholic teacher-candidates.

The rest of this report is concerned with those Catholic schools which are fully state-aided. Everything said would also apply, of course, to other "voluntary" schools, mostly Church of England and a few Jewish. Many C. of E. schools opt for a different status, called "controlled," which relieves them of any expenditure whatever but also takes away all religious control, though leaving them one or two C. of E. teachers to teach Church doctrine on certain days, the other days being given to the "Agreed" Christian syllabus. However, this "controlled status" need not be described further here, since although it is open to Catholics to choose it, they never do so in fact. Furthermore, this article is not concerned with a number of specialized kinds of Catholic schools such as "approved schools" (for delinquents) or schools for Army families, which receive their state aid from the Home Office or the War Office.

Considering finally, then, the quite ordinary state-aided Catholic schools, the broad principle which dates from 1902 is that the Catholics have to provide the building, built of course in accord with the Ministry's building regulations, and keep it in good structural repair. After that, all the equipment and running-expenses, including salaries, are met out of public funds.

By the end of the first World-War, however, many of the old original buildings, dating from around 1870 or so, had worn out, and it was clear that the voluntary bodies running denominational schools would need building grants if the "dual system" was to continue. In various Acts of Parliament, therefore (1918, 1944, 1959), increasing provision has been made to help the denominations to cope with new school-building needed because of increase in school-population (e.g. Catholic immigration from Ireland), through movement of population to new housing-districts, and through "reorganization" involving a new kind of schooling for the over-elevens.

AFTER ALL the legislation, the present position about building grants is as follows. For entirely "new" schools—in a new housing district populated by young families, for example,—Catholics get no building grant at all. They must find all the money for the land as well as the building, though the L.E.A. can arrange compulsory purchase of the land at reasonable price. After that, however, the L.E.A. will pay for future exterior repairs to seventy-five per cent of the amount. If the new school can be shown to be a "replacement" school for scholars displaced somehow from pre-existing schools, and therefore not technically a "new" school, there will be a building grant from the Ministry of seventy-five per cent of the amount, which of course is a great help. It includes also seventy-five per cent of the cost of the land.

Naturally, before such an arrangement is agreed to the local Catholics must prove that they have enough pupils in prospect. For a primary school the minimum number might be under two hundred, for a secondary school much larger. (It is always assumed that there will be plenty of teachers available.) Since 1959 it is provided that the building grant will be available for "matching-secondary schools," that is, for fresh schools to take the Catholic over-elevens coming up from the many fresh primary schools. This again will be a great help.

The net result of all this, taking total costs of Catholic schools, both capital and maintenance, is that ninety-two per cent of it all comes out of public money, and only eight per cent will have to be found by Catholics in the future. That sounds at first as if Catholics were receiving generous treatment, but two points must be borne in mind: (a) the state would have to pay the whole one hundred per cent if Catholics gave up having schools; (b) even that eight per cent is an enormous sum when reckoned in annual millions of pounds; it is a crushing fine which Catholics pay for their children to learn their own religion in school, because (remember) all the time the Catholic citizen like everyone else is paying his full share of taxes towards education. Compared with Catholics in the U.S.A. or Australia, English Catholics get good treatment about schools, but compared with those in Scotland or Holland they can complain of unfair discrimination against denominational religion. (This arises, however, not from anti-Catholic prejudice, but from an old historical anti-Church-of-England prejudice on the part of the "Free Churches.")

NOW ABOUT the state control that goes along with the state aid. Doubtless in cultural matters such as art, sport, theater, and, above all, in education and religion, a wise government would try to support and subsidize the most worthy efforts of the community, satisfying itself in a general way that its money was

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well spent without seeking to control the work itself. But the English Parliament, ever since it cut off the head of Charles I, has had a fixed idea about "no taxation without representation," a principle which it likes to interpret as "no public money without public control."

Schooling was at first the responsibility of the Church of England, later joined by Nonconformists and Catholics. When Parliament entered that field during the nineteenth century, it offered more and more financial assistance to Church schools, but at the same time imposed more and more supervision on such schools as accepted the money. At present there are three ways in which public control is exercised over "denominational" schools which accept public money: Parliament, the Ministry of Education, and the Local Authority.

Parliament makes the laws which settle in principle the conditions which such schools have to accept. Various Acts of Parliament were amalgamated in 1944, and since then there have been several supplementary ones. For voluntary schools the idea, very broadly, is that if the religious body provides the building, the school will be maintained at public cost. The legislation envisages a system of "dual control," each school having a board of governors (called "managers" in the case of primary schools), two-thirds of whom represent the denomination and one third the Local Education Authority of county, city or borough.

The denomination thus has a majority and can always have its way in the matters subject to their decision, although these matters are not many. They include, however, the decisive matter, namely the appointing of the teachers. The law provides that the secular instruction (which must be at least two hours in each school-session) will be supervised by the secular authorities, but the religious periods (which may amount to an hour a day) come under the governors; provision is made for visits by religious inspectors, and the governors would have power (seldom exercised in practice) to dismiss a teacher whose religion-teaching was unsatisfactory.

Financial responsibility for the upkeep of the building is shared by the governors and the L.E.A. Heating and lighting is a responsibility of the L.E.A. though the governors make some contribution if they use the school out of school hours. As for the ordinary maintenance of the school, including teachers' salaries and all furniture, books, equipment, etc., all this is provided for by the L.E.A., including any equipment necessary for the religious teaching: pictures, aid-books, catechisms, hymn-books and so forth. (These however remain the property of the L.E.A. and theoretically should not be taken off the school premises, into church for instance.) In schools which have a chapel, the altar, vestments etc. would be provided by the governors.

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Of Parliament and its laws one may fairly say that hey really do try to give religion a fair deal, and with afeguards for minority-consciences, too. Thus if Cathlics have to attend a Protestant school, or vice versa, ıe parents can have the children "withdrawn" *from* ıe undesired religious instruction, and withdrawn *to* ɔme instruction of their own kind if it is made available. In the 1944 Act, provision is made for all parents ɔ be able to send their children to a school of their wn choice, which at least was a well-meaning gesture n Parliament's part, but of course local authorities ften find such a proviso too inconvenient or too exensive to implement.

TO THE MINISTRY of Education it falls to see that the laws made by Parliament are actually ut into force. This it does by making numerous "Reglations," which become law automatically when they ave lain on the Parliamentary table for a short period ithout objection, and by actual school-visiting done by ıe Ministry's Inspectors—"Her Majesty's Inspectors," ımiliarly known as H.M.I.'s.

These visits by H.M.I.'s, when they happen, are sually long and searching, but they are infrequent, and re usually helpful and beneficial. It is easy for some atholic schools, especially if run by one of the smaller eligious orders perhaps too much attached to its own ɔmewhat dated traditions, to fall behind the times ducationally. The visits of the H.M.I., or even the rospect of them, help to keep up standards.

Altogether, the Ministry's attitude to Catholic schools ; helpful and friendly. Often it has to refuse permision for necessary Catholic building or delay it, but ıe blame for this lies not with the Ministry but with ıe Treasury, which holds the purse-strings and which ften sees in education one of the easiest fields for conomizing when the government is in an economizing ıood.

Finally there are the L.E.A.'s, the local education ommittees which form part of each elected county r city or borough Council. The Ministry works through ıese, spurring some on and putting the brake on others, nd they have a great deal of power. They find the ıoney through the rates, aided by the government rants, and they have the actual spending of it. If Cathlics want to get new building done, the first thing is ɔ get it included in the building-program of the .E.A., which is planned ahead. This inclusion is often ifficult, because the total spending on building is raoned by the Ministry, acting for the Treasury, and ıe L.E.A. always has plenty of its own building to ıink of.

In this and other financial matters, such as buying ooks and sports equipment, providing transport for atholic children, or tuition-grants, school-dinner servces, etc., to children at private schools, L.E.A.'s

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have much freedom of choice, and some are mor generous than others. L.E.A.'s make their own regula tions and have their own school-inspectors, who com round much more often than the H.M.I. The minc bureaucrats at the Education Office are in a position t make their power felt; they may easily encroach upo the rights of the Catholic managers in small matte simply because the managers do not know their righ or don't bother.

If the control ever pinches at all, it is at this poin but Catholics have little to complain about reall Where Catholic children or teachers suffer some mil injustice, it is just as likely to be due to the ignoranc carelessness, or tactlessness of the clergy as to undu favor on the part of the L.E.A. to their own "provided schools as compared with "aided" schools. In religiou matters, of course, there is never any interference, an full provision is made for things like Mass on Hol Days of obligation, or Friday dinners, religious inspe tions, and so forth.

HISTORICALLY, the partnership between Sta and Church in schools was intended by Parli ment to be an equal partnership. If the Church (bo C. of E. and the Catholics) has in practice lost groun and become a very subordinate partner, rather depen ent on the good will of all the secular powers, this chiefly because the Church has clung too much t working through its own territorial organization diocese and parish, which do not coincide at all wi the territorial divisions of local Councils.

The diocesan and parochial set-up is very good f raising the money, but it also leads to a whole jung of complications at diocesan level, since almost ever bit of school-building has to be arranged with sever education committees and planning-authorities as we as with the Ministry and various parishes or religiou orders. If ever American Catholics find themselves b ing offered national subsidies towards their school the English experience suggests that for negotiating ar administrative purposes the Church might do well t set up *ad hoc* educational authorities correspondi exactly with the secular territorial arrangements f education.

In these islands, at any rate, we clergy at parochi level are very friendly with our children, very keen have Catholic schooling for them, and very willing raise money for schools. We are, however, seldom com petent in educational psychology, and we are not a ways good school-managers in such matters as the a pointing of teachers or influencing curriculum or a ministering discipline. What we do provide, in a wa no one else can, is that "presence" of the Church whi makes a Catholic school, and that personal liaisc between teachers, parents and children without whi real school education can hardly begin.

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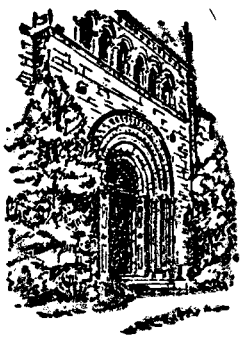

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A Critical Role

Criticism comes as second nature to a journal of opinion such as The Commonweal. Without voicing it continually this magazine would hardly get very far in interpreting the current scene. This would be true regardless of whatever irascibility, feelings of superiority, or disloyal sentiments unfriendly readers might ascribe to its various editors and contributors. And this journal's approach naturally includes both criticism of others and realistic scrutiny of American ways and institutions.

Where Catholics as Catholics are concerned, the problem of criticism is obviously a delicate one. Discussion seems to take on a more personal character. For one thing, the sacrifices entailed in establishing and maintaining Catholic institutions make them particularly sensitive to criticism. Yet there is a growing realization in recent years of the extent to which self-criticism serves as an important preliminary to better things.

Organizational self-criticism in these days of all-pervasive communications tends invariably to be public. It exposes certain weaknesses for all to see. Yet the very willingness to take on this added burden for the sake of a greater good inspires nothing but wholesale respect. In any case, who would deny that the chain reaction to the critical comments of Monsignor John Tracy Ellis some five years ago has led to many advances in Catholic higher education?

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THE STAGE

PIRACY AND HORSEFEATHERS

I COULD HAVE wished, for the sake of my debu and in the interests of a running start for the nev season, some event more adventurous than "Th Pirates of Penzance." Like so much of Gilbert an Sullivan, "Penzance" has by now the status of som periodically encountered minor uncle; all you can brin away from the meeting is a report on how the old bo is holding up and whether there have been any signi ficant changes.

"Penzance" has always seemed to me to be musicall among the most satisfying of G. and S.'s major work and thematically among the least. And nothing in thi excellently sung Stratford Festival Company versior which Tyrone Guthrie has directed with the assistanc of Norman Campbell, serves to change those opinions

There is always the likelihood, when Mr. Guthrie i around with his hypodermic, that some subtle qualitie of a work will be lost, but this time I must admit tha what he has done is mostly justified. It amounts t shifting a few things about for tightness, arranging ballet-like *mise-en-scène* for the ensemble numbers an creating an extremely pleasurable piece of controlle buffoonery out of the policemen's business.

In only one instance does the Guthrie hand sla down a nuance. For the "Singing softly to the river ballad of the major-general he has Eric House consul a prompt-card, lose it and airily bring out another one meanwhile winking conspiratorially to the audience The intention was doubtless to enliven what was though to be a dull and sentimental aria, but the effect is nc only vulgar but destructive of the scene's point, whic is precisely to emphasize the general's sentimentality that being one of the components of the satire.

Lord knows the satire needs every bit of help it ca get. It is surprising how little bite remains to G. an S.'s social commentary, if indeed there was ever a much as we thought. In any case, whatever apprecia tion we can give to "Penzance" on the level of wit an parody depends on our possession of large stock image of Victorian society and British pomposity in genera and the satisfactions that flow from this are of th order of those provided by Colonel Blimp.

What does hold up is a zestful body of songs. I their case familiarity is so strong that it produces tha odd and usually unexamined pleasure which consis in simply having a thing's existence reaffirmed. T have it done well, and in an atmosphere of greate visual richness and vivacity than is common among th Savoyards today, makes a visit to 12th Street an a least acceptable diversion. "The Pirates of Penzance, incidentally, is scheduled to run for another mont

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ınd is the Phoenix Theater's last production at their lown-town cow-shed.

IT'S PROBABLY much too soon to start loading myself down with lost causes, but I'm afraid I have o do it. I'm concerned about a musical that opened ast week and was immediately put at arm's length by ıll but one of the daily reviewers. The grounds, I ;athered, were the show's lack of high polish, "sparkle" ınd "charm," its general failure of professionalism, vhich is to say its failure to live up to the standards of 'The Music Man" or, more accurately, since this was ın off-Broadway production, of "Little Mary Sunshine."

The show was called "I Want You" and it indeed acked finesse. What it did have was verve, humor and ıatiric force. It was set during World War I and was ı spoof of the music-publishing business, jingoism and, ɔn a broader level, musical comedy itself. The cast was ıeaded by Joshua Shelley, a most diversified and en-;aging performer, and included some very talented ɔeople of whom Al Mancini, Francis Dux and Leo 3loom come most readily to mind.

The songs were always satisfactory and sometimes ıngelic, as in two take-offs on certain genres of popu-ar ballads, one whose lyrics consisted entirely of a tring of Irish girls' names, the other made up of street-ıames (Sixty-ninth, Seventy-fourth, and "the ones that un north and south") nostalgically invoked. The hu-nor went from slap-stick to throw-away and the whole hing resembled nothing so much as an old Marx 3rothers movie.

I forgot to say that it was written by Stefan Kanfer ınd Jesse J. Korman, and directed by Theodore Flicker, ıll of whom may now ponder the melancholy truth that ıigh spirits, wit and irreverence aren't what it takes; vhat it takes is nail polish. (*Closed at the Maidman.*)

RICHARD GILMAN.

THE SCREEN

WAGGING ITS TALE

ENTHUSIASTS for foreign films who think to-day's only good movies come from abroad aren't going to be too happy about a new parcel of ımports, most of which have very little to offer.

Although garnering a plethora of awards in Italy vhere it was made, "The Great War" turns out to ɔe just another picture about a couple of World War [buddies. Occasionally reminiscent of "All Quiet on .he Western Front" or "What Price Glory?" or "See Here, Private Hargrove," this great war is an episodic ıffair following two boys, hammed up by Vittorio Gassman and Alberto Sordi, through their induction

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and combat experiences. Director Mario Monicelli, who wrote the screenplay with three other writers, couldn't quite make up his mind whether all this was a comedy or tragedy, so the first half of this too-lengthy series of incidents is done in a humorous vein that hardly prepares us for the very serious and touching finale. "The Great War," which has the usual clichés about army life in trenches and towns, including Gassman's encounters with a big-hearted camp follower (Silvana Mangano), is not exactly a bad movie; it's just unimaginative and late in the game.

ALSO OLD-HAT in style but set some thirty years later is "The Ninth Circle," a Yugoslav film which also was considered award caliber. Set in Zagreb during the Nazi persecution of Jews, it tells a stirring tale of a Christian boy and Jewish girl who are pushed into marriage by the boy's parents to protect the girl when her family is sent to a concentration camp. The boy goes through with the ceremony but rebels afterward when his strict parents keep the young people apart; and he's understandably rather nasty to the girl until they drift together and fall in love.

While Boris Dvornik and Dusica Zegarac portray the boy and girl unaffectedly and with appealing charm, director France Stiglic uses a heavy hand in telling this poignant story, and his film is more like an old-fashioned melodrama than a tender romance told against a contrasting background of tragedy. Nevertheless, "The Ninth Circle" has a naive sincerity and it is interesting to see what is considered a better Yugoslav movie.

OCCASIONALLY several years elapse before some foreign films, like most of those listed this week, reach our shores. One wonders why "The Green Mare," one of the smuttiest French movies to be imported here, was sent at all. Its plot, set in a small French village during the Franco-Prussian War and some fifteen years afterward, concerns a feud between two families. This enmity is intensified during the war when Zephe Maloret (Yves Robert) directs a Prussian officer to the Haudoin house where young Honoré Haudoin (Bourvil) is hiding under the bed, where he remains in anger and embarrassment while the Prussian forces Honoré's mother to submit to him on the bed. Years later, Honoré, now a father and with one daughter in love with Zephe's son, is still planning revenge on Zephe; and when Zephe's prostitute daughter proves too easy, he rapes Zephe's wife while her son cowers under the bed.

I have not read the Marcel Ayme novel on which all this is based. Perhaps its social satire on 187(French rural customs and manners is acceptable in print, but in a realistic medium like cinema the whole affair becomes vulgar and obscene. Producer-directo

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Claude Autant-Lara, not content with giving his film a good cast with handsome sets and costumes to attract highbrow audiences to his parody on rustic behavior, has peppered his picture with indelicacies of camera and soundtrack that should appeal to the lowbrows who haven't the slightest idea what the story is getting at.

A DIFFERENT kind of bad taste is displayed in the big, elaborate, brightly-colored, expensive, Italian musical extravaganza called "Neapolitan Carousel." Although it has the ingredients for a good movie, it is just a pile of money and a few rewards. With a haphazard plot that covers the history of Naples for three centuries in song, ballet and dramatic skits, "Neapolitan Carousel" is a sort of glorified vaudeville show. Its enormous cast includes several corps of ballet dancers, many good singers like Gigli and Tagliabue, and a large number of actors, some of whom appear only briefly and some who carry the story from one sketch to the next: Paolo Stoppa, Maria Fiore, Nadia Gray, Sophia Loren, Folco Lulli and others who fill its stages for almost two endless hours. This uncinematic movie has a few moments of fun and beauty, but most of it is like an amateur school production backed by a very rich uncle.

THE BEST of this new batch of imports is an unpretentious and utterly charming Spanish-Italian picture called "The Man Who Wagged His Tail." Set in the Italian section of Brooklyn (where much of it was photographed, as well as in Rome), it is concerned with a group of Italian immigrants who still aren't ready to cope with the vicissitudes of their new country. Nor are they able to cope with the mean and greedy landlord (Peter Ustinov) who owns their building and drives a hard bargain. Ustinov also barks like a dog to scare away beggars and borrowers from his door, but when he barks at a fortune-teller, she puts a curse on him that turns him into a dog—and a dog he'll remain until someone comes along who loves him. The dog (played by a big, lumbering hound named Caligola) really tries to win admirers, but his motives are usually misunderstood. Although he succeeds in helping several people, his only friend is a little boy (played with great appeal by Pablito Calvo, who was the attractive youngster several years ago in "Marcelino"). Ladislao Vajda, who directed "Marcelino," also directed "The Man Who Wagged His Tail" and a fine job he has done, avoiding the pitfalls of most fantasies and guiding his good cast with a light touch but with realism. It wears a bit thin, but fortunately Peter Ustinov appears as himself again before it runs too far down, and the reformed Scrooge is quite delightful. So is the whole film.

PHILIP T. HARTUNG.

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BOOKS

Salinger's Fabulous Glass Family

FRANNY AND ZOOEY. By J. D. Salinger. Little, Brown. $4.

By ALICE ELLEN MAYHEW

FRANNY AND ZOOEY, now published as companion pieces, with a short linking apologia by Salinger, first appeared in the *New Yorker* in 1955 and 1957. Since then, "Seymour, Part I" has further delved into Salinger's fabulous, slightly mad Glass family, and with two other Glass stories, resides still in the limbo of old magazine copy. Three others, "A Perfect Day for Bananafish," "Uncle Wiggly in Connecticut" and "Down at the Dinghy," are included in the author's collection of nine stories.

Each small segment of this inquiry Salinger is conducting into the intelligibility of morals is pounced upon by adoring audiences who are trying their best to turn him into a cult. Whether Salinger is Abelard or Garbo, he is indubitably the hero of the campus and its recent graduates. For all his self-conscious anxiety, his own anguish is plausible to a generation which loves him for the pain his creativity costs him and sees itself in Salinger as others saw themselves in Hemingway or Scott Fitzgerald. Salinger, who has yet to produce a major, unified piece of work, is the critics' tastiest morsel, as sociological symbol, and the center of a lively school of imitators, and not so much on the basis of *Catcher in the Rye,* his only novel, but mainly on the seven, and particularly the last four verbose, intricate, passionate statements about the Glass family.

All these stories, which will form a major artistic and intellectual unity when completed, deal with shadows and lights cast upon the seven children of an Irish-Jewish ménage by their brains, their freakishly advanced level of erudition, their super-egos, their exuberant senses of excellence and perfection, their inherent and moral dissatisfactions, their frustrations and complexes. The center of their volatile cross- and self-examinations, and of each of the stories, is the spirit of their oldest brother, Seymour, the dominating genius, the favorite, the most "intricately" calibrated, the kindest. He is still the voice of their consciences seven years after his suicide, resented and mourned by his family, not alternately, but simultaneously and constantly.

It is Seymour, the suicide—brilliant, sensitive, bitter, good, larger-than- life—who fires and chills the rest of the family: Buddy, the writer; the middle children about whom we know less save that they too are exceptionally gifted—the twins, one a Jesuit and the other dead in a wartime accident, and Boo Boo the older sister; and the two youngest, Zachery (Zooey) and Frances (Franny) who are the actors in these studies of the mystery of Seymour and genius.

Very simply, Franny, twenty-year-old college senior, is having a rather haphazard breakdown because everybody and everything is meaningless, sad and cultish and her week-end date is a crass dolt, and because she is trying to accomplish a complicated metaphysical raid on nirvana through a hypnotic prayer to Jesus which, if repeated constantly, is supposed to act supra-intelligently upon the soul and evoke a response from God. It is right out of the childhood lessons in Eastern philosophy that she received from her two eldest brothers.

Zooey undertakes, in that distinctive, roundabout, harsh but loving teasing common to all the Glass children, to help her see intellectually the moral lesson that she only *feels,* and to hate evil but not the evildoer. As always, it is Seymour who is invoked to cure and assuage. Seymour, who had exhorted his young brother and sister to shine their shoes and be funny (to love) the "fat lady" out there who listened to them on the radio. *"There isn't anyone out there who isn't Seymour's fat lady."* That includes all the incompetents, beauty despoilers, fakes as well as good people, the

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poets and holy men. "And don't you know . . . who that Fat Lady really is?. . . Ah, buddy. . . Ah, buddy. It's Christ himself. Christ himself, buddy." These two stories are about love, "complex or multiple love stories, pure and complicated."

For all their faults, they have a pleasing toughness and positiveness in their intent, something more than the verbal sleight-of-hand for which Salinger is justly famous. For he *does* run off at the mouth. His characters choke on and spit up their own sophistications; they're insufferably, annoyingly pedantic. Salinger is, frankly, an intellectual name-dropper; he's chicly Zen *and* Christian; he's revolted by the easy, the benign but considers himself a freak. He delights in the Christ who threw tables around in the temple but analyzes everything to death as if it were an illness.

The Glass children's Irish mother complains, understandably, that a fat lot of good it did her children to be smart as whips if it didn't make them happy. But they are looking for something more than pap and if they have a catalogue of affectations, they love being caught out in them, to show off and to be shown up, to bring off intricate verbal feats and to help and love one another. They talk incessantly, a clever, slangy, intellectual, esoteric family language that is foolishly clever but that has more than cleverness to it. "Cleverness," said Seymour, "was Buddy's [the narrator and Salinger's alter-ego] permanent affliction, his wooden leg, and. . . it was in the worst possible taste to call attention to it."

Salinger's controlled, excited, ironic dialogue, his imagined and extremely wry descriptions, and his wit all verge on the surrealistic. Thus, Zooey looks like the "blue-eyed Jewish-Irish Mohican scout who died in your arms at the roulette table at Monte Carlo." And Mrs. Glass, the Irish Bessie, looks, in Salinger's *as if* scenario rundowns, *as if* she never left her building, but "that *if* she did, she would be wearing a dark shawl and she would be going in the direction of O'Connell Street, there to claim

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the body of one of her half-Irish, half-Jewish sons, who, through some clerical error, had just been shot dead by the Black and Tans."

Salinger has developed a style that renders minute, descriptive motion pictures of his characters shuffling though their big apartment and through life in various stages of undress, and an argot by which they communicate most harshly and most tenderly their mutual esteem and their spiritual sensitivity.

But, reviewing *Franny and Zooey* is like reading and reviewing only a small part of a larger, more conclusive work. It's interesting and hopeful, artful and brimming with vitality and the need to proceed, but necessarily inconclusive. Salinger has successfully lit the stage and dressed the characters. But the real drama, the crux, the confrontation, the artistic climax is yet to come.

Ars Gratia Artis

THE POOR OLD LIBERAL ARTS. By Robert I. Gannon, S.J. Farrar, Straus and Cudahy. $4.

By PHILIP DEASY

THREE YEARS AGO at the annual Manhattan College alumni dinner, Father Gannon, in his best "after black coffee" vein, reassured his audience about the state of intellectuality at Catholic colleges. Modestly characterizing himself as a "Harry Truman of the educational world," and with a deft, Trumanesque back of his hand to the Ellis-Weigel-Cavanaugh alarmists, he went on to say in oratorical effect that everything was bigger and better than ever. Down with the pessimists and breast-beaters, especially those from a certain famous non-Jesuit institution in the Midwest.

In the present book, subtitled "A Personal Memoir of a Lifetime in Education," Father Gannon, former president of Fordham, isn't reassuring anybody. A plague on all the groves of academe! Not only the Catholic college, but all higher

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ducation in America, is in a state f chassis. "In 1961," he writes, ve have enormously increased fa- ilities for getting a college degree nd sharply decreased facilities for etting a college education."

Father Gannon says that he first ecame conscious that "the liberal rts were in strategic retreat" as a reshman at Georgetown fifty-one ears ago. Such precocity is not ltogether surprising in one who vas to go on to become a Jesuit, a lean of a college "still in the mind f God," as he describes the St. eter's of 1930, and a university resident of international renown vho would sit down with high hurchmen and higher statesmen. He would also sit down, and with o qualms about compromising the iberal arts ideal, to enjoy autumn fternoons in his box on the fifty- ard line and "become in time an xpert if not in calling the next play, t least in estimating the gate at a glance." The Georgetown freshman vas destined, indeed, to become a whole man.

The liberal arts were not always n retreat during the years after 1909. There was the happy inter- val in the 1920's when the young Jesuit re-experienced their vigor and inspiration at Christ's College, Cambridge. They went on the of- fensive again during the six years (1930-36) Father Gannon was dean of St. Peter's and when the little college under his direction ap- peared certain to become a Ken- yon or Antioch of the East. Every- thing was up-to-date in Jersey City. After his call to higher duty in the Bronx, the arts seemed to be ad- vancing again with the Harvard and Yale reports of '45, the Uni- versity of Chicago's experiments, and the interest Big Business and labor began to show in "things of the spirit." But the elephantiasis that spread with such rapidity after the war was fatal. In his conclud- ing pages Father Gannon can only point sadly to the statistics that show that both at Fordham and at St. Peter's a dishearteningly small percentage take the A.B., while of those, only the tiniest fraction take Greek.

It is misleading, if not altogether

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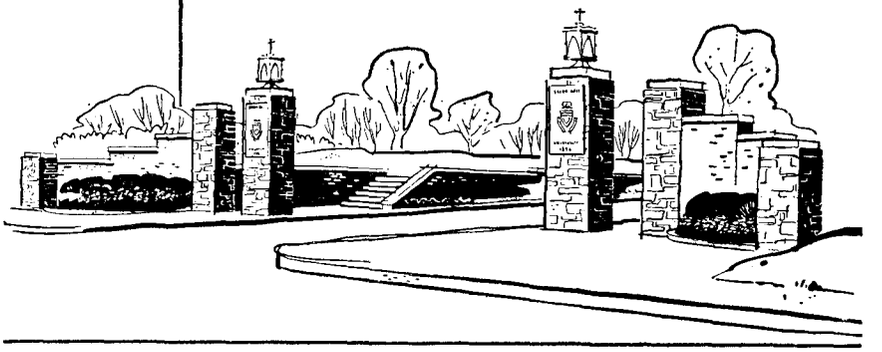

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inaccurate, to hold, as Father Gannon does, that behind this decline and fall is the triumph of the sciences, natural and social. A better way of putting it is William Whyte's in *The Organization Man*: "The conflict is not between the sciences and the liberal arts. It's between the fundamental and the applied." And the applied means chiefly, as Whyte further points out, courses in business administration. When Father Gannon was dean of St. Peter's he wasn't above opening a branch called the Hudson College of Commerce and Finance as "a good utility institution of evening programs for the high school graduate of ordinary prerequisites and the price of admission." The profits from this division would enable St. Peter's to develop into a small, distinguished liberal arts college. Hudson College, that is to say, would be for training, St. Peter's, for education.

The utility institution is today St. Peter's School of Business Administration, with day sessions as well as evening ones. It's still financially profitable. It may also very well be what Father Gannon says the B.S. in Social Science is, "another way of collecting tuition from nice young people who can't qualify for an A.B. or for a B.S. in natural science." A respectable academic haven, in short, for the semi-educable. When Father Gannon arrived on Rose Hill and found "business administration elbowing the arts and sciences in their own backyard," he had the former transferred to the Fordham School of Business (doubtless another good and financially profitable utility institution), and that was that.

In the light of those achievements, Father Gannon might shake his head over some other statistics provided by Whyte in *The Organization Man,* showing that business majors doubled between the years 1940 to 1950 and that by 1955 they had become the largest undergraduate group—more than all the majors in mathematics, the physical sciences and English put together. Even in that pre-Sputnik period Whyte thought the trend alarming, though his indictment of

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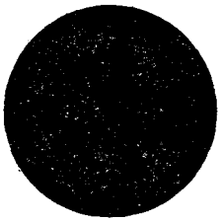

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ıe business school wasn't as strong
s the one *Fortune* had made two
ears earlier, nor anything like the
corching attack last February in
ıe *Saturday Evening Post*. Within
ıe past few months there have
een two long studies which so
ointed up the weaknesses of this
iluted form of higher education
ıat two universities, Pittsburgh and
utgers, have announced discon-
nuation of their undergraduate
usiness curricula.

In his final chapter, "In a Crystal
all," Father Gannon sees little to
ıake him hopeful. Even Jesuit col-
ges ("We are conducting Ameri-
an colleges and do not dare to be
o different") are not likely to
mulate Pittsburgh and Rutgers.
'et those who may be too ready
accept his own judgment of him-
elf as "jaundiced and disillu-
oned" should ponder one experi-
nce described in these memoirs.
ı the early part of 1943 Father
annon was invited to preach the
enten sermons in London's West-
inister Cathedral. During one re-
ite from the heavy night bomb-
ıgs, "with laughter on the side-
alks and the spectacle of English-
ıen speaking to perfect strangers,
ll hoping for the end of blackouts
nd barrage balloon and rationing
nd shabby clothes"—with all that
oing on around him this indestruct-
le champion of the full, rich in-
ellectual life could only wonder,
Will the liberal arts return?"

Surely that kind of single-eyed
edication deserves another spring,
viridicentia litterarum, "the grow-
ıg green again of letters."

Immortal Fabulist

**A FONTAINE: POET AND COUNTER-
OET. Margaret Guiton. Rutgers Uni-
ersity Press. $5.**

By ANNE FREMANTLE

[N A LETTER written to Saint-
Evremond in 1687, the French
oet La Fontaine wrote that nothing
orced him to write a book, but
. . . reason compels me to live as
good citizen of this vast Universe."

This aspect of the second most famous writer of fables is only one stressed by Margaret Guiton in her fascinating study. Taking as her starting point the Fox and the Crow, she shows how La Fontaine, far from being a children's rhymster, wrote originally for a "select elite of adult connoisseurs" but succeeded, while using the "humble and traditionally prosaic fable form" in escaping the harness of established conventions and attitudes into which poetry had been strapped in the glorious reign of the Sun-King, Louis XIV, and in completely revitalizing it. But perhaps the greatest merit of Margaret Guiton's book is that no special knowledge of French language or literature is needed to enjoy it, or to derive profit from it. It is for the general reader, yet is so complete and so well written that such a reader, almost in spite of himself, gets not only a wonderfully clear impression of La Fontaine's greatness, and of wherein that greatness lies, but also of his circle of

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friends and the state of French life, as well as of seventeen-century French literature.

For example, in her chapter on the social comedy, Miss Guiton shows how the fable, or fiction of the speaking animal, provides an excellent medium for social criticism. "The animal reality behind the fable offers a striking image of the quasi-animal laws behind the social process." So La Fontaine's three principal animals, the lion, the fox and the wolf, represent the king, the courtier, and the pedant. In fact, the wolf, in his clumsiness and his sincerity, stands for La Fontaine himself.

La Fontaine orchestrated his fables in an entirely novel manner. For the "nature" that Molière, Racine and La Rochefoucauld equated only with the nature of the human animal, La Fontaine substituted a "Nature" that harked back to the *De Rerum Natura* of Lucretius and to Virgil's *Georgics,* a nature which includes the whole order of animate existence, and even, beyond nature, the *animus mundi.* In his fables, La Fontaine "doubled" the intensely single vision of imaginative poetry. It was the much later Blake who cried: "May God us keep/From single vision and Newton's sleep." And Blake would have approved of La Fontaine's bifocals — his single vision of imaginative poetry doubled by the objective vision of comedy.

This "double vision" is Margaret Guiton's central theme. She sees it as endemic, arising out of "our recognition of two different and contradictory aspects of an identical situation—a conflict between appearance and reality, promise and performance." She shows how, in La Fontaine, these ambivalent attitudes may be called his poetry and his counter-poetry. La Fontaine's "mockery of man himself in relation to the surrounding universe" expresses "two different and contradictory meanings at the same time." Thus, the "specifically human need to defend, and also to attack, the existing social order in terms of moral principles" is dramatized in some of La Fontaine's most moving fables: for example, in the fable

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the man and the serpent. A man ıds a serpent which he prepares destroy as a symbol of ingrati-de. The serpent says man is a ɔrse ingrate than he. Man calls a w, an ox, and a fruit tree as tnesses. The witnesses prove how, ːer serving man faithfully all their es, they are deserted by him. ıey therefore conclude in favor of ɜ serpent. Man, furious, immedi-ɛly kills the serpent.

So also the lion, calling the imals together, decides that a ıg which has been caught must be vided into four pieces. He then ys claim to the first part because his noble blood; to the second, cause he is the strongest; to the ird, because he is the bravest; and the fourth, simply because he ll throttle anyone who dares to uch it.

Miss Guiton discusses La Fon-ine's form no less interestingly an she does his content, and is ost informative about the struc-re of his verse. She shows how r him words are "no more than superficial veil, half-disguising, lf-betraying the actual shape of ality, which is always an action an event." She notes how the ythm, or movement of a speech, used to determine its meaning, ıd how, conversely, the meaning is ed to indicate the movement, as the fable of the oak and the reed, ıere the proud and hyperbolic ıguage of the tree is expressed in arrogant upward and outward rust and in the fable of the mag-ɜ and the eagle the "spastic, ppety-hoppety state of being" ggested by the magpies' gait is nveyed in the jerky verse.

A vastly agreeable book, this ɔry of La Fontaine makes its ɔints with a pleasant neatness that ı Fontaine himself, tidiest of ɛts, would have appreciated.

REVIEWERS

Alice Ellen Mayhew, a frequent contributor, is a New York editor and critic.

Philip Deasy, a member of the English faculty at St. Peter's College, New Jersey, is a regular contributor.

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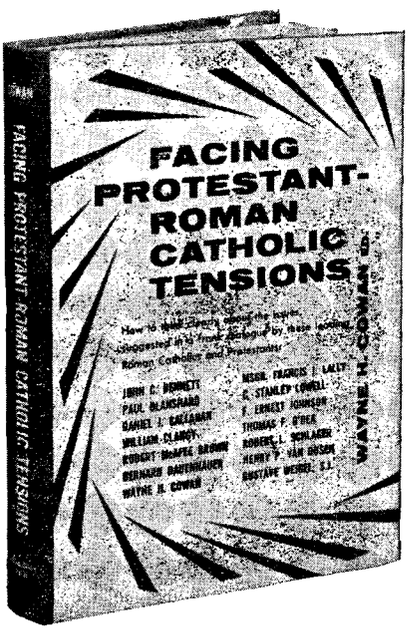

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